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between two ready made dialects which are so similar that the transition can be made after an hour's study. The main idea is that many arbitrary features have been removed, and international ones, known to everybody, substituted. Both Ido and Esperanto recognize exactly the same principles, theoretically. In one sense the strenuous opposition of the Esperantists (which is much more vigorous than was that of the conservative Volapükists) is a good sign, even for the Idists. It proves that if even a language with relatively large imperfections can take root so strongly with many, Ido will, after it has overcome this resistance, be well-nigh proof against all attacks and further reform attempts, so far as they shall concern more than trifles. It may take a few years time to get there; but then things will settle down to a state of great relative stability.

As to Malay: are you not afraid that *The Monist* would look a little queer in that tongue? Have the Idists deserved a suggestion of *that* caliber, or are you in earnest in imagining that the European-American world would be inclined to relinquish the forms of thought that have come to them in two thousand or more years of history? You said something at a time about "*improving living languages*," and we are trying to present the quintessence of western European speech, with everything *a priori* strictly excluded. Between modern English, modern Malay, and an unheard-of though ingenious pasigraphy you seem to have touched several of the possible extremes; what's the matter with a scientifically constructed *a posteriori* tongue as a compromise?

O. H. MAYER.

EDITORIAL REPLY.

In reply to Mr. Mayer's questions, I will say that probably the European-American world will not be any more "inclined to relinquish the forms of thought that have come to them in two thousand or more years of history," for the sake of Malay than for Esperanto or Ido. I believe that they will simply go on improving their own speech and world language will thus develop in the natural way. An artificial language should in my opinion not reject the *a priori* elements, but on the contrary should be based on them. It ought to be an algebra of thought constructed *a priori*, and the *a posteriori* meaning ought to be inserted just as in mathematics algebraic symbols whenever applied receive a definite meaning. Upon the whole we may leave the formation of an international language to its fate and watch the efforts of those who try to construct it artificially with critical sympathy.